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# *herald*

OF HOLINESS

*Church of the Nazarene*

No Trumpet for Devotion

AUG 3 1951

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## Autumn's Promise

(See page 7.)



*General Superintendent Lewis*

# THANKSGIVING

Men can give many things to others. Whether they be trifles or valuables, they return pleasure to the giver and bring benefit to the receiver. Life is sweetened, friendship strengthened, and love is expressed by giving.

But *giving* is most noble when it is the expression of *thanks*. Such giving is the return of gratitude, appreciation, and affection by one who has been the recipient of gifts.

Such is our Thanksgiving Offering. It is our way of saying to God, "Thanks for Your gifts to us this year. Thanks for the opportunities. Thanks for the challenge. Thanks for Your blessing. Thanks for Your help."

It goes even further and deeper into life, for we are saying thanks for the lessons God taught us. Thanks for showing us that there is comfort even in our tears, that there is grace for pain, and solace in sorrow, music in the night.

Our church does many things for us, but one of the most beneficial is the channel

through which it offers us an opportunity in such a splendid way to say and give "thanks to God."

Some sects or religions let their adherents waste their expressions of appreciation to God in burning tapers, buying prayers for the dead, twirling prayer wheels in the air. But our great church, in promoting God's great command, channels our thanks into the great purposes of God as we reach out for the lost.

Even in our thanks of heart, our gift of money, we evangelize; thus we serve God and please our Christ. So as we in these next weeks plan to say "thanks to God," let us say it bigger than ever before by laying aside, building up, and bringing in the largest Thanksgiving Offering ever given. Let us throw its mighty impact into the outreach of our church to gather in more souls. Thus we transmit our transient dollars into eternal souls redeemed!



**The writer, who pastored a church for twenty-one years, confesses he often lost faith in people long before the Lord did.**

# Redemption of a Dropout

• By J. J. Steele

**N**ot all dropouts are from schools. The most tragic of all are those found in every community where the gospel is preached. They started well in the Christian life, but for one reason or another became spiritual dropouts. And failure in the Christian life is the worst of all failures.

One of the famous dropouts of history was John Mark of Jerusalem. He had a good home, praying parents, and while still young saw and heard the stirring events the night Peter was delivered from prison and death, by an angelic being (Acts 12:12).

When Paul and Barnabas left Jerusalem for Antioch, they took John Mark with them (Acts 12:25). When they were sent forth on their first missionary journey by the church at Antioch, he was still with them as their attendant (Acts 13:5).

Whether because of his youth, homesickness, fear, or a disagreement we do not know, but he left his companions at Pamphylia (Acts 13:13). Because of this Paul lost faith in him. When the apostles started their second missionary journey, young Mark was ready to go again. Uncle Barnabas was ready to take him, but Paul had other ideas (Acts 15:36-40). The contention was sharp, and two missionary bands were formed—Barnabas taking John Mark, and Paul taking Silas.

If the story had ended there, we would not be writing this. Many years later the greathearted Paul, now a prisoner in Rome, wrote to Timothy, "Take Mark, and bring him with thee: for he is profitable to me for the ministry" (II Timothy 4:11). He had written to the Colossians earlier, "Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him)" (Colossians 4:10).

The dropout had been redeemed. He had proved himself a man of courage and usefulness, and was now a trusted co-laborer of Paul in Rome.

We must never lose hope for the spiritual dropout. This writer pastored one church for twenty-one years. It's good for his soul to confess that often he lost faith in people long before the Lord did. Too often, like Paul, he was ready to write them off as hopeless. But he has had to "eat crow" in humble apologies when these "hopeless" ones returned and became stalwarts of the church.

While some spiritual failures never recover, many can and will be redeemed. Let every faithful pastor and church worker continue steadfastly in prayer, visitation, and the ministry of the Word, being instant in season and out of season, and never lose hope. Dropouts can be redeemed!

# Rescue at the Crossroad

## A Story of Overseas Evangelism

• By Richard H. Leffel

**T**he tiny Republic of Panama is recognized as "The Crossroads of the World." Strategically situated, it lies just above the Equator near the geographical center of the western hemisphere. With the "big ditch" of the Panama Canal creasing the continent as an immense funnel for ships moving from ocean to ocean, this little Latin nation exerts a dominant influence on world commerce.

Annually around sixty million tons of cargo transits the U.S.-controlled Panama Canal for distant world ports, saving shippers as much as \$50,000 on one voyage by cutting off 7,000 miles and 20 days of sailing time.

The Church of the Nazarene has been proclaiming Christ at the "Crossroads" since 1953. In that time the work of the church has fluctuated commensurate with the

flow of human traffic through its channels. Basically, the operation of the church has been one of *rescue evangelism*, with numerous exciting "rescues" effected over the years. Here are several vignettes of recent soul-rescue at the "Crossroads."

Joe arrived for a tour of military duty in the fall of 1964. An army sergeant, he was assigned as engineer on an army landing craft vessel. Years ago he had attended a little Nazarene Sunday school in Louisiana, but was now far from God.

Through the invitation of a soldier buddy he attended the Church of the Nazarene (Pacific side), where he was convicted of sin and confronted by Christ. Gripped by Holy Ghost conviction, he called two Christian servicemen to his quarters one night, where they led him to Christ. His testimony was dramatically sealed when he poured the contents of a half-filled liquor bottle down the kitchen drain.

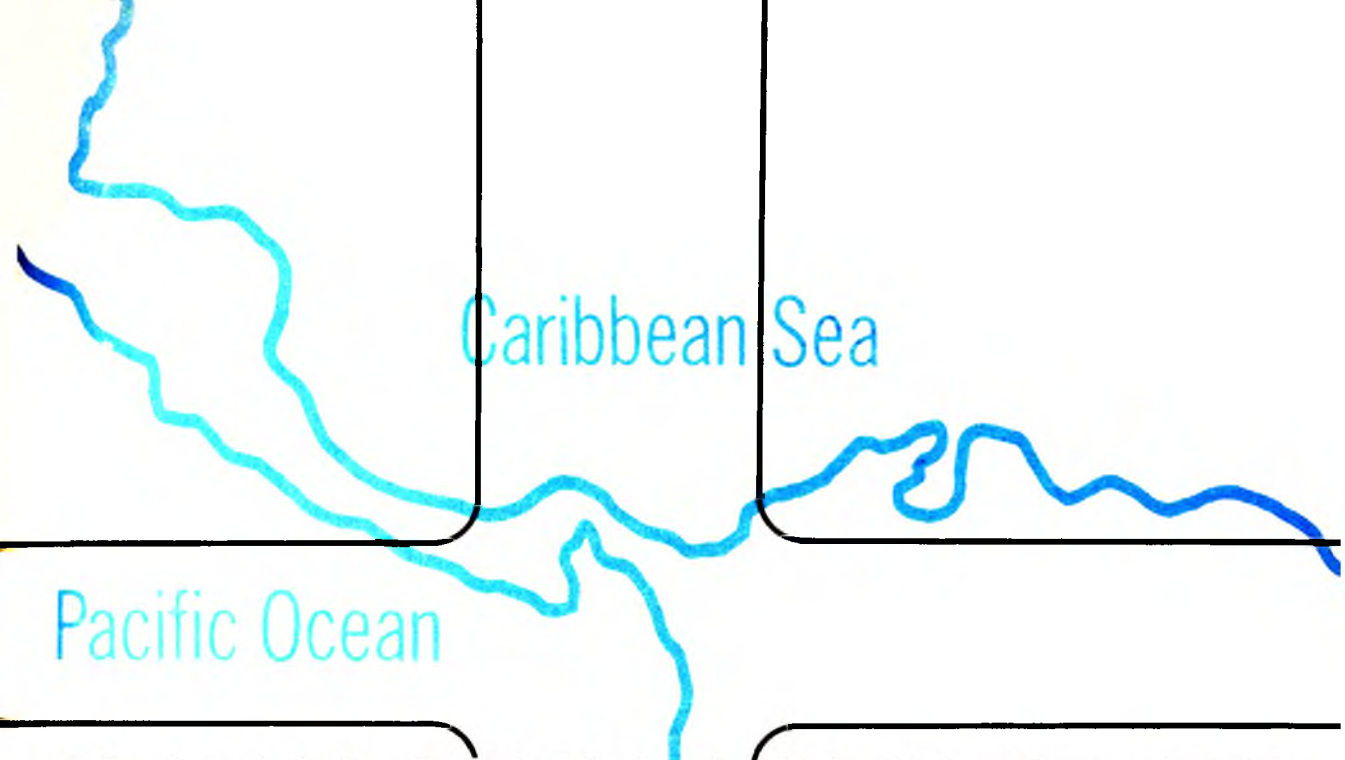
Today this young sergeant is skipper of his own boat and also serves as superintendent of a Naza-

## THE DREAM

*Once in a dream in deepest night  
I thought I looked upon the face  
Of Christ, and there discerned a bright  
Infinity of love and grace,  
So tender that my heart was stirred  
Beyond the scope of any phrase  
The ear of man has ever heard.  
Remembering through many days—  
I often wonder, What does He  
Discern upon the face of me?*

By GRACE V. WATKINS

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rene Sunday school. Recently granted a local preacher's license and currently pursuing the course of study, he thrilled our hearts a few weeks ago with his first sermon. Rescued at the Crossroads!

A young civilian man, employed by the Federal Aviation Agency, attended church spasmodically for a while. He was experiencing domestic difficulties, which finally resulted in a separation. Ole disappeared from view as he chased the sensual pleasures of sin to mask his misery.

But God intervened. The rescue process was costly, for it involved the tragic death of his adorable two-year-old daughter. An arrogant young man was thus humbled. He turned to God and was miraculously saved in what he terms his "last call." Now he is a zealous Christian and church worker making plans to attend a Nazarene college soon. Rescued at the Crossroads!

A seventy-two-year-old West Indian woman was a Christian and a member of the Church of the Nazarene (Pacific side). But she had never been sanctified. During a revival service nearly two years ago she sought God for cleansing and was wonderfully sanctified wholly. Almost without exception, her testimonies now refer to the joy received on that glorious day of her full surrender. There is no more vibrant Christian or faithful church member than

"Mother" Butcher, whose loyalty serves to challenge an entire congregation. Rescued at the Crossroads!

**D**ick and Ruby were a young air force couple, parents of three live-wire sons. Through a chance contact with a devout Nazarene warrant officer they accepted an invitation to attend church. They became regular in attendance. Then the altar service of a fall revival found this sincere couple seeking God side by side. Christ lowered the rescue ropes of redemption, pulling them from sin's surging sea.

The victim of a broken home, Dick had attended a New Jersey Nazarene Sunday school as a boy. The years, however, had all but erased the impressions of those earlier days. Now he and his wife are faithful, working, tithing Nazarenes—each a Sunday school teacher. Rescued at the Crossroads!

Felix was from a strict Catholic home. A handsome young Panamanian, he was studying at the Communist-infiltrated national university. Providentially, he began to attend the Church of the Nazarene (Atlantic side), where patient pastoral counsel and guidance led him to accept Jesus into his heart and life.

This brought immediate repercussions from his family. He must give up this heretical evangelical

church and Protestant faith! But this youthful Panamanian was uncompromising. In the face of family opposition, church disfavor, and anti-God instruction from his university professors, he elected to go with God and has joined the ranks of the crowd called Nazarenes. Rescued at the Crossroads!

**T**hese five stories could be multiplied several times over in the thrilling history of Nazarene evangelism at "The Crossroads of the World." Costly? Yes, it has been, for rescue work always exacts a heavy price. But the Church of the Nazarene has never backed off from the tremendous task of soul-rescue operations. Ministers and laymen have willingly and prayerfully held the lanterns, lowered the lifelines, and lifted the fallen to effect these and other "rescues."

And, most glorious of all, Christ has been ready in every instance to rescue and redeem—for He came "to seek and to save that which was lost" (Luke 19:10). He is "not willing that any should perish, but that all should come to repentance" (II Peter 3:9).

Rescue is costly—but its rewards compensate for the outlay. Ask Joe, Ole, Dick and Ruby, Felix, or "Mother" Butcher if it was worth it. They are alive in Christ today, thanks to a church that cared enough to pay the price of their "rescue at the Crossroads."

# The Peace Remained



A. E. Belzer

***As I poured out my frustration and inadequacies at Jesus' feet without exception He listened compassionately***

• **By A. E. Belzer**

*As told to Ruth Vaughn*

**T**he early sunlight poured like jersey cream from the spilling yellow skies of North Dakota. But I did not notice. My steps were slow as I walked to the barn that morning. The big doors creaked open at my touch and I stepped inside. But my feet lagged on the straw-dusty floors, and I was unaware of the patient sighs of the cows and the cries of the cats who clustered about me. My heart was restless. I had reached a crossroads in my life. I had to make a decision. Soon.

I stood in the barn that morning and thought over my past. I hadn't been such a bad person. I had done well *on my own!* Why did I need God?

Impatiently I pushed my thoughts away and went about my work. But my heart was heavy.

Earlier that year the young people of the Church of the Nazarene of Lisbon, North Dakota, had held a home mission meeting in the small town of Elliott. My wife had attended. There she found God. It had made a tremendous change in her life. I could see that. And that was fine with me—except that she was burdened that I too find God. Although she never nagged at me, I was aware that she spent hours

on her knees pleading for my salvation.

Now another revival was being held in town. My wife wanted to attend and I took her. The preacher was Rev. John Kern. He spoke my language. He pinpointed my sin. He emphasized my need of God.

So it was that my heart was heavy as I went about my work on the farm that day. I knew I must make a choice: either self-rule or God-rule. And I was afraid to think of the consequences of either decision.

But in the service that night, Mr. Kern compelled me to face the decision honestly. I made my choice. I asked God to forgive my sins and to take my life as His own.

Following my conversion, we joined the Church of the Nazarene in Lisbon. We loved the church and were active in all of the functions. Our family increased to eight children and we took them to church every time the doors were open, unless sickness or storm prevented.

Life went routinely for years. And then came illness. The doctor prescribed surgery and I was taken to the hospital.

The night before surgery I was lying on my bed when suddenly I felt a keen awareness of another

Presence in the room. I was filled with awe and worship. And then, with spiritual ears, I heard His voice. This is what He said, "Son, are you willing to follow Me anywhere I lead?"

I hesitated because, in that instant, I knew that God had been dealing with me for years in regard to being a minister for Him, but I had refused to listen.

His voice urged: "Son, I have a plan for your life. I have a need that you can fill. Would you be willing to 'sell all' you have and follow Me?"

**I** lay there for a long moment. I recognized the magnitude of His question. I had five children still at home. I had a farm. I had equipment. Could I risk giving up all that I had materially and take my children to live in a parsonage? The idea seemed insane.

And then the Voice came again, tender and full of love, "You can trust Me, Son. *I will care for you!*"

And with a surge of purest love, I said aloud, "Yea, Lord, I will follow wherever You may lead."

My heart was filled and overflowing with the most beautiful sense of peace. My eyes flooded with tears, and I bowed my head to wipe them away. When I looked



up. He was gone. But the peace remained.

My wife was thrilled at the challenge God had given to us. She began to make plans and adjustments so that it could become a reality.

I launched out immediately on the course of study. I had only an eighth-grade education, and I found the going rough. But when I would reach the point of total despair, my wife would slip her arms about my bowed shoulders and whisper: "Let's pray." And I would fall to my knees, allowing the tears to flow, as I poured out my frustration and inadequacies at Jesus' feet. And, without exception, He listened compassionately! He sympathized! And then He helped me to my feet to take up the books again with renewed courage.

I sold my farm and all the equipment. I took my wife and family and entered my first pastorate in June of 1949. And I proved the word of God!

He had promised: "You can trust Me, Son. I will care for you."

And He has! Physically, materially, spiritually. Again and again, He has cared for us.

I was only a farmer with an eighth-grade education. But the Lord took my life, turned it around, and molded me into a Nazarene pastor, which I have been for seventeen years.\* It is a miracle. To God be the glory! "Great things He has done!"

\*In May, 1966, Rev. A. E. Belzer entered the field of full-time evangelism.

## Fulfillment of Faith

Faith shines through clouds and darkness,

Revealing God's grace-planned way.  
Faith pushes back life's shadows  
Like the dawn of a perfect day.

Faith never fails nor flickers  
But steadfastly shineth bright—  
For faith is a heavenly lustre  
That shines through earth's darkest night.

Faith sees God's grace sufficient  
Through trials and tests and strife.  
Faith is a peaceful pathway—  
For faith is the way of life.

● By JACK M. SCHARN



## Autumn's Promise

Anyone who has visited northern Michigan in the autumn knows how beautiful it can be. Last weekend we took our family for a lovely drive to see the treetops in glorious color.

How perfectly God had blended His colors to present this breathtaking picture of autumn!

The air was brisk and refreshing as we looked beyond to the hills which stood aflame in blends of dying leaves in red and gold. Oh, yes, there was a touch of the living green, too, which added all the more contrast to the beauty. Strange that dying leaves should be so beautiful!

Then I remembered hearing a friend's quiet words as he once said, "Autumn is God's reminder that dying is very beautiful if we abide in Him."

How wonderful this reminder and promise of a life eternal! All this splendor worked into God's plan for us.

"He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

How glorious to be able to die in Christ and how sweet if we, the living, abide in and trust His promise!

—Frances Pardee



# No Trumpet for Devotion

• By Thelma Gray

**I**n an age when much value is being placed on education and rightly so, the world is not dying for lack of learning. "Though I have the gift of prophecy, and understand all mysteries, and all knowledge . . .," and have not love! Mental exercise alone is cold comfort for broken hearts, frustrated spirits, and sin-steeped souls.

We know many who teach well, a number of gifted writers, people who are such convincing public speakers that I've sometimes wondered how they have escaped the political arena, and even those who can accomplish almost unbelievable feats. But there are somewhat fewer who give freely the greatest gift of all—the immeasurable gift of love—to a world already nearly dead from malnutrition. These are the ones who have made a "forever imprint" on most of our lives.

There is a widow, now in her seventies, who lives meagerly in order to give liberally, whose home has its latchstring out to any soul who needs her concern, Christian counsel, or prayers.

We're acquainted with a man who brings his family to church early in order to wheel an elderly, crippled lady several blocks to the services. His own early life would read almost like an American version of that of Sammy Morris, till Jesus found him. No trumpet marks his devotion. It is prompted by love.

A vibrant teen-ager wept, not long ago, as she voiced her concern for a girl friend to me. There are no age limits on love.

There is a couple, old now, and fast failing, who have been examples of righteousness to us since we were young Christians. Even then, they had already "made their choice forever." I'm sure no earthly record has been kept of the new hats, suits, household comforts, and vacation trips they have relinquished in order to keep some young person in a Christian college, to do their share several times over in keeping church budgets paid, or to share with the unfortunate.

We used to marvel at a pastor some years ago who gave too generously, it would seem, both of himself and of his means, but "the barrel of meal wasted not, neither did the cruse of oil fail." Quietly he gave, with love, but the Lord who seeth in secret has often rewarded him openly. His children, now grown, are shining testimonies to loving, godly training.

A young woman, because of deep disappointment, never married. Her life has enriched the lives of all of us who have known her. We've never heard her murmur about "the stings and arrows," but we know she is "on call for God" day in and day out, and that her life has been a positive witness for her Saviour, and for her church, in the office where she has worked all these years.

All these have kept *left* hands in complete ignorance, and we have often been reminded of love's real reward.

**FURIO**  
*Elma Miller*

• By Elma Miller

**A**bout thirteen years ago I found myself facing what seemed to be the end of life. For almost four years I suffered from a very rare kind of tuberculosis of the lungs and glands. I was a patient in five different hospitals, undergoing four operations, with many doctors studying my case. Numerous X rays and laboratory tests were taken.

The way grew dark as no hope was given for my recovery. My flesh wasted away until my body became so poor my bones ached. I had one severe hemorrhage of the lung after another. Several times I felt life leaving my body, and in the still watches of the night in answer to prayer and tender care of loved ones I had been spared to see the light of morning. My body was torn by pain. I ran a constant temperature, as high as 103 degrees and higher for many months.

In my weakened condition ulcers developed on my legs and grew until they almost covered my lower limbs. My doctor said to my husband, "You may as well save your money going to other doctors. There is nothing medical science can do. She will die."

I can never forget that awful feeling of hopelessness, as I was told this word quietly and with great tenderness. I was ready to go or ready to stay, leaving it entirely in God's hands.

My kind husband, who always had been a man of great faith and prayer, looked at me tenderly and said, "God can heal you." I felt unworthy to ask Jesus to heal me,

# CE TESTED FAITH

as my strength was nearly gone. But there was no other hope for me; all else had failed. As my pastor, Rev. Frank Stinnette, prayed and anointed my head with oil, and a small number of my Christian friends prayed, God came.

Two days after this service, in my room alone, God looked upon me in my pitiful condition and spoke in what seemed an audible voice, "You will get well." This touched my faith.

It seemed as if God rolled back the curtain of time and allowed me to get a glimpse of that Eternal City, and to see Christ, my Savior, who had saved me in early childhood and later filled me with His Spirit.

As elements are tried in a furnace, so was my faith to be tried. I grew worse; the suffering became more intense. It was then I was admitted into a larger hospital in Denver, Colo. A series of blood tests, X rays, and bone-marrow tests were again made. After a lengthy and comprehensive discussion by the doctors, my case was diagnosed as tuberculosis of the lungs and glands. My case was far advanced. Tuberculosis had eaten its way into my lungs until they were almost gone. My loved ones were told I wouldn't live over two months.

I soon entered a tuberculosis sanatorium at Englewood, Colorado, where it seemed I would spend my last days.

The words that Jesus spoke to me that morning in my room alone almost three years before

came to my mind, "You will get well."

Death would seem to overtake life in a battle that lasted weeks. The angel of the Lord encamped about my bed and my blessed Redeemer filled my room with His comforting presence. His presence and touch make a difference, for the body that was once diseased and almost wasted away was now receiving new life.

Doctors and nurses marveled at my improvement as I continually gained in weight and strength. After eleven months in the sanatorium, I was permitted to leave my room.

I took short walks in the rose-scented garden; I breathed in the refreshing air. I had associations with inmates from all walks of life fighting the dread disease.

My doctor said, "You will soon be going home." An order was given for the last X ray of my lungs before leaving. The report came back that I had a cavity the size of a dollar in the upper lobe of my right lung. Four doctors advised that I have surgery immediately, as I could begin hemorrhaging anytime.

**M**y faith being again tried, I turned again to God's Word for comfort. I read I Peter 1:7, "The trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." A burden came upon me such as I had never known before for my heal-

ing. All night I prayed and repeated over and over, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

On and on I prayed, claiming God's promise as my very own. I found my faith growing until I could see only Christ. Just at the break of day, when peace and quiet filled the earth and others about me were sleeping, Jesus came. I felt His touch; I heard His voice, the same voice I had heard before, as He spoke so soft and kind, "You will not have surgery." A thrill of hope and expectancy swept through my entire body and soul. God had answered prayer.

The doctors continued to urge surgery. I was entered into the largest hospital in Colorado and was taken into the surgical ward. My case went before a group of doctors in consultation. I awaited the report anxiously. When the report came it was only as I had expected, for I was trusting the Lord. The doctor said, "Mrs. Miller, it has been decided you will not have surgery." Then he said, "You will be on your way home soon." I said, "Thank God," and I was overcome with joy. I leaped out of bed and went around that hospital ward light as a bird. The experiments on my body were over and I was well.

Today I live a full, normal life. My weight has increased. The large cavity in my lung is completely healed. Not even a scar remains to remind me; not a trace of former disease in my body can be found. What victory through our risen Lord!

# Editorially Speaking

● By W. T. PURKISER

## Holiness and Human Problems

Any great truth may be as quickly discredited by overstatement as by understatement. Exaggerated and unrealistic claims may cause people to set aside as untrue even the most important items of the Christian faith.

Examples of this fact could be drawn from the realm of prayer. Prayer has sometimes been presented as the single cure-all for every earthly need. When it has not worked out as anticipated in some individual cases, discouragement and defeat have followed and prayer itself has been abandoned.

The problem, of course, is not that the power of prayer is limited but that we sometimes pray for the wrong things. When prayer is presented as the key to open every door or as the solution to every puzzle, the case is given away and disappointment follows.

The same thing may happen in relation to the teaching and preaching of holiness. John Wesley long ago wrote his brother Charles to the effect that Christian perfection can be as quickly "driven out of the world" by setting the standard too high as in any other way.

Part of our difficulty may lie in our fondness for simple, sweeping formulas that fit all situations. It is easier to think in terms of molds and patterns that are fixed and unchanging than it is to think in terms of the dynamic variety of life. We can handle bricks more easily than boys.

But God is dealing with people and not patterns, with men and not molds, with boys and not bricks. It is sin that makes stereotypes. The saints—when they are saints—are refreshingly different.

There have been those who have proclaimed the experience of heart holiness as the solution to every problem, the automatic answer to every question, the sure cure for every defect of mind and soul. Then when the results have not worked out that way, the doctrine itself has been blamed rather than the defective presentation of that doctrine.

HOLINESS DOES HAVE BEARING on every human problem. But it does not automatically solve them all. Basically and essentially, it solves only one—one of the greatest, to be sure—but only one. It solves the problem of inner sin—that "law

of sin and death" that is "enmity against God," of which Paul wrote in Romans 8:2-7.

Now this in itself is a tremendous victory. But it isn't the end of the war. Sin within is destroyed by the stroke of the heavenly Executioner's sword. But sin without is still very real, and the devil does not die when the soul is sanctified.

It is quite true to say that entire sanctification is a *necessary* condition for the best solution of our deepest human problem, but a *sufficient* condition for the solution of the sin problem. These are terms drawn from the logic of science, and should be explained.

A *necessary* condition or cause is one which must be present if the desired result is to be possible. A *sufficient* condition or cause is one which always and without fail produces a given result.

To illustrate from the area of our common transportation: gasoline in the tank is a necessary condition for the operation of an automobile. But a car with gas in the tank will not run if the battery is dead.

On the other hand, a hole in the tire is a sufficient condition for a flat. You don't need anything else. Whenever there is a hole in the tire you always have a flat, however good the valve or the stem or the rest of the tire may be.

The point should not have to be labored, but it should be mentioned: a necessary condition is *necessary*. You can have all the gas your tank will hold and still be stalled if you have no spark. But you can have all the spark high-powered plugs will deliver and yet not move an inch if the tank is dry.

Holiness is a necessary condition for spiritual victory. If it be neglected or rejected, defeat is certain. No Christian can hope to win his spiritual war if he fights on two fronts—the enemy on the outside, and the fifth column of carnality within his own heart.

But—let's face it—there are some human problems for which holiness is not the sole answer. The best of saints still have a long road to travel. There are rough places to be smoothed, kinks of mind and personality to be straightened out, infirmities to be faced, and weaknesses to be strengthened.

As Professor James McGraw has well put it, "Psychological weakness is not necessarily spiritual wickedness." One may have the baptism with



the Holy Spirit and still need help with personal problems of emotional adjustment.

**SOME OF US FORGET** that people may be pure but immature. Paul described the aim of the Christian gospel as being not only "the perfecting of the saints" but also "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine" and that we may "grow up" (Ephesians 4:12-15).

Sanctified people may have problems with prejudices that have been drilled into them from early childhood until they have become a stubborn part of their entire outlook on life. One has only to recall Peter's struggle over establishing fellowship with Gentile Christians, as reflected in Acts 10 and Galatians 2:11-14, to find a vivid illustration of this. When Peter was sanctified at Pentecost, he didn't lose his Jewish prejudices overnight.

Sanctified people may have problems that arise from differences of judgment, or from the emotional conditionings of close family ties. We have but to remember the disagreement between Paul and Barnabas over John Mark (Acts 15:36-41) to see this.

A good working experience of entire sanctification is the necessary condition for a solution to problems such as these. Without the indwelling Spirit, Peter never would have conquered his prejudices, nor would he have written about "our beloved brother Paul" in II Peter 3:15 after Paul took him to task. Without the openness of perfect love, Paul never would have conceded that Mark had vindicated himself, as he did in II Timothy 4:11. But the problems still arose and had to be faced. If they had not been faced and solved, they could have defeated the purpose of God in the lives of Peter, Cornelius, Barnabas, Mark, and Paul.

Without the Spirit's help we could never cope with our human weaknesses. It is not that the Spirit automatically cancels our weaknesses or corrects our infirmities. Paul says in Romans 8:26 that the Spirit helps us meet them. Without Him, we cannot. Without us, He will not.

***To Jesus there were only two classes of people: those who were trusting and obeying God and those who were not. Those doing what He commanded were His friends. Lovingly He said, "Henceforth I call you not servants . . . but I have called you friends." We are His friends if we obey Him.—Margaret Bloom.***

Let us magnify the grace given in the sanctifying lordship of God's Holy Spirit. And let us recognize that through Him we can face our human problems with "courage to change what can be changed," "serenity to endure what cannot be changed," and "wisdom to know the difference."

## **A Significant Month**

October, 1966, has been planned as a month of special concern for the loved ones of our homes who have spiritual needs. Through definite prayer and contacts directed through the channels of the Department of Evangelism, Nazarenes will be pointing their love and burden for brothers and sisters, husbands and wives, sons and daughters, and other relatives.

True religion has always been a family affair. Throughout both the Old Testament and the New, members of the household are subjects of spiritual interest. God's promise has been directed toward "the whole house" as well as individuals within that house.

Here is the meaning of the somewhat mysterious passage in I Corinthians 7:12-16, where Paul says, "The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. . . . For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?"

The Christian member or members of a family are a channel of grace for the entire household. The meaning is not, of course, that anyone will be converted and sanctified by some sort of magic in the atmosphere. The meaning is that potentially all the redemptive blessings of God are theirs through the presence of one redeemed person in the home.

A single Christian in a family is a "beachhead" from which God purposes to launch a campaign directed toward the entire home.

It is to highlight this fact that the Department of Evangelism leads the church this month in "Loved Ones Evangelism."




Where the family is still together, Christian concern may be shown directly. Where the family is separated, the Department offers the channels of its "Moving Nazarenes" service to span the miles—supplementing what prayer and the post office can do to prepare the way.

Essential to any lasting results from this concern for "Loved Ones Evangelism" is widespread participation in the week of prayer announced in the proclamation of the Board of General Superintendents carried on the back cover of this issue of the *Herald of Holiness*. October is a month when for all of us responsibility becomes opportunity. We should not fail to make the most of it.

A Story-Note from...

Hi,





Stacy, my five-year-old friend, has been waiting and waiting for  to begin. She has learned many things to get ready: name, address, numbers-123456789, letters , and colors  too.



She even knows the way to her , so she can be on time the first day.

She is ready.

Just like  is ready to go to , Jesus wants us to be ready to go to heaven. We must:

Love Jesus. 

Follow His rules.



Know His Word.

Love others.



Every day we can be getting ready.

Love,

*Gloria*

"Lord, I am ready to go with thee" (Luke 22: 33.)

# The Book Corner



## THE MORNING STAR

By H. W. Parker. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1965. 248 pages, cloth, \$3.75.

This is Volume III in a series of eight volumes being edited under the title of "The Advance of Christianity Through the Centuries," edited by the eminent historian F. F. Bruce.

This particular study is a depth penetration of a period that usually receives very little notice in the survey of church history. It is dealing primarily with the two centuries prior to the Reformation, and forms an excellent background for the Reformation century.

The three distinctive heroes of the book are Wycliffe, Huss, and Savonarola. It traces the origin of their ideas and also shows the scope of their influence upon their contemporaries. Then the author gives a detailed account of the way the followers of these men carried on their work to perpetuate their ideals.

This volume is of the same high quality as the other volumes which have appeared in this scholarly series.—Mendell Taylor.

## LIFE IN THE SPIRIT

By Richard S. Taylor. Kansas City, Mo.: Beacon Hill Press, 1966. 225 pages, cloth, \$2.50.

Dr. Richard S. Taylor is associate professor of theology and missions at Nazarene Theological Seminary in Kansas City, Mo. A Doctor of Theology, an effective revivalist, a successful pastor, an experienced educator, a prolific writer—these are the unusual credentials of this unusually gifted and disciplined man.

The same lucid style and same approach and scriptural emphasis that have become hallmarks of Richard Taylor's writing, as observed in *The Disciplined Life* and *A Right Conception of Sin*, are everywhere evident in this book—whether he is writing of the doctrinal implications of heart holiness, as in the first six chapters, or about the practical implications and limitations of the "life in the Spirit" in the last six.

In the eleventh chapter, for in-

stance, on "The Ethics of Holiness—Some Problem Areas," Dr. Taylor pulls back curtains and opens windows and lets light and fresh air into subjects like "holiness and sex" that have for too long been taboo in holiness literature. Aided by psychology and sanctity, he moves beyond Puritanism—but never gets anywhere near Hollywood. The eight practical guidelines of holiness ethics on page 202 are worth the price of the book.

You will not only get Christian Service Training credit for studying this book; you will receive solid spiritual profit—whether by being guided into, or encouraged in, "life in the Spirit" by reading it.—C. William Fisher.

## 50,000 MILES OF PEOPLE PLACES AND PRACTICES

By Mendell Taylor. Kansas City, Mo.: Nazarene Publishing House, 1966. 96 pages, paper, \$1.00.

Dr. Mendell Taylor has taught the course in the history of Nazarene Missions for twenty years at Nazarene Theological Seminary. The facets of his ministry are many—preacher, teacher, evangelist, writer. His passion for a lost world is once again evidenced through his personal observations in this firsthand view of the outreach program of the Church of the Nazarene.

To the reader with limited time, Dr. Taylor's book is good news. Its concise form makes it possible to take a quick trip to the Pacific, the Orient, the Middle East, South Africa, and Europe in approximately one hour—a trip which consumed five months of Dr. Taylor's life and entailed traveling an exciting but tiring 50,000 miles.

This is not a travel book in the ordinary sense. It not only deals with Dr. Taylor's impressions but also permits interesting glimpses into unusual places, interspersed throughout with unique customs from around the world, and topped with accounts of miraculous conversions which have been made possible by the tremendous outreach program of the Church of the Nazarene.—G. A. Gough.

## Pro:

### Bigger "Holiness"

We do not approve of reducing "Holiness" to smaller case than "Herald." The message of *Holiness* should most certainly be more important than the instrument (that is, *Herald*) of carrying that message!

JAMES A. BLAKE  
Colorado

## Con:

### Bible College Purpose

I approached "The Purpose of the Bible College" in the July 6 issue of the *Herald* with expectation, having been among the number of those "concerned" that a Bible college would not speak to the present age. I concluded the editorial with disappointment, and no diminution of concern. The purposes cited by you do not appear "clear and forthright" at a time when professional education and its prerequisites are available for those of any situation or circumstance. Furthermore, it seems illogical that the church would be interested in promoting a training program which is not regarded by the larger society as appropriate. . . .

If somewhere in our present system we are failing to engage excellence, let us look diligently to mending the gap. . . .

MARILYN LEVEE  
Michigan

## Con:

### Wrong Use of Bible College

. . . We have too many times been accused of being a church with an "eighth grade educated ministry," and now aren't we leaving ourselves open to proof of such charges? . . . Surely it is not expected that these short-of-high-school students will acquire equal training in a Bible college in shorter time than in our regular college-seminary program . . .

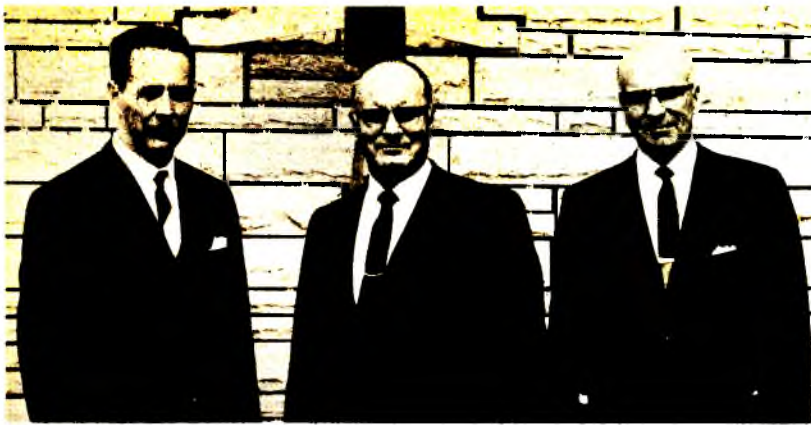
It is my fear that too many young people with the hot breath of a changed life upon them and the inner urge to be up and doing will choose the short course, avoiding the long haul, and then later regret it all their lives . . .

Perhaps the reason I feel so strongly in this matter is that my own education was cut short by illness in my youth, and this has proved a serious handicap to me all my life . . .

R. F. SCHWAB, SR.  
Minnesota

Any of these books may be ordered from the Nazarene Publishing House, Box 527, Kansas City, Missouri 64141. Reviews of books from other publishers do not necessarily constitute unqualified endorsement.





**NOVA SCOTIAN CHURCH DEDICATED**—After preaching the dedicatory sermon at a new Trenton, Nova Scotia, church, General Superintendent V. H. Lewis (center) congratulates Elmer Humphreys (left), a businessman, who, although not a Nazarene, spearheaded a fund drive to provide \$4,000 for church furniture. At right is Robert F. Woods, Canada Atlantic District superintendent. Pastor is Rev. Gerald E. Huff.

## Gresham Named Dean At Pasadena College

Dr. L. Paul Gresham, about fifty-three, associated with Pasadena College since 1955, was named dean of the college September 1, according to Dr. W. Shelburne Brown, president.

He succeeds Dr. Paul T. Culbertson, who after seventeen years as dean, returns to full-time teaching.

Formerly chairman of the Division of Social Sciences, Gresham was dean at Trevecca Nazarene College and Honolulu Christian College before going to Pasadena.

He has degrees from Bethany Nazarene College, University of Oklahoma, and Vanderbilt University. He received a Ph.D. from Vanderbilt in 1943.

Dr. Raymond M. Cooke succeeds Dr. Gresham as Social Science Division chairman. Other appointments include: Dr. J. R. Emmel, professor of speech, as acting chairman of the

Division of Letters, succeeding Dr. Donald Young; and Dr. David Whitcomb, associate professor of education, as acting chairman of the Division of Education. He temporarily replaces Dr. E. Boyd Shannon, who is on leave.

Five new professors joined the Pasadena faculty early in September.

They include Joseph Bierce, assistant professor of speech; Dr. Harold W. Darling, instructor in psychology; Marvin Dean, associate professor of music; Dr. Anthony John Godfrey, assistant professor of biology; and Ralph Hornbeck, associate professor of education.

## 200 New Arkansas Nazarenes

Giving among Nazarenes on the North Arkansas District pushed over \$435,000, and more than 200 persons were received on profession of faith, according to the fifth annual report of District Superintendent Boyd C. Hancock.

Dr. Samuel Young, general superintendent, conducted assembly sessions August 31—September 1 at Conway, Ark.

A net increase in membership of 100 was reported, as well as an increase in church school enrollment of 245. One new church organized during the year is now self-supporting.

Ordained was Joe Lee Thompkins.

## Coulter to Europe

Dr. George Coulter, general superintendent, will be the special speaker at the ninth All-Europe Servicemen's retreat, set for November 14-18 at the General Walker Hotel in Berchtesgaden, Germany. Paul Skiles, director of the Nazarene Servicemen's Commission, will also attend. Space for 200 has been allocated for Nazarene servicemen, their wives and children. Coordinator is Lt. Col. Herbert J. Van Vorce.

## It Gets Crowded on Top

The Northwestern Ohio District was among sixteen which showed recently a 20 percent or more gain in *Herald of Holiness* subscriptions. (Three districts gained more than 50 percent in the last year.)

In the standings which appeared in the August 17 issue, Northwestern Ohio, although it reached 100 percent of its goal, still ranked third in group three.

Fortunately for the Ohio district, and unfortunately for others, the Ohioans should have been included in group 2. Northwestern Ohio replaces energetic Northwest Oklahoma at the top. The Oklahomans showed a 37 percent increase over last year, to reach 94 percent of their goal.

Behind Northwest Oklahoma was another success story—Northern California—which showed a 49 percent increase in reaching 92 percent of its goal. But these were all topped by Iowa, which shocked everyone with a jump of 51 percent this spring, to climb from 39 to 90 percent of its goal.

*Herald of Holiness* subscription figures continue to climb. The press run of September 28 issue reached 127,000, compared to 101,500 a year before. This is an increase of more than 20 percent.

## Hudgens Speaks to Workers

Rev. Gene Hudgens, minister of education at Detroit First Church, spoke recently to sixty-five Pontiac (Mich.) First Church Sunday school workers, outlining steps to a successful Sunday school.

## Announcing Ninth Annual All-Europe Servicemen's Retreat

November 14-18

General Walker Hotel  
Berchtesgaden, Germany

Special Speaker:  
Dr. George Coulter  
General Superintendent



**Paul Skiles**  
Director Nazarene  
Servicemen's Commission

Retreat Coordinator:  
Lt. Col. Herbert J. Van Vorce  
Office of the Chaplain  
U.S. Army General Hospital, Landstuhl, Box 15  
APO New York 09180  
Write for complete information.

## How Did Jesus Know Zacchaeus?

How did Jesus know Zacchaeus' name? Perhaps by divine omniscience. Maybe some loved one said, "If ever You are in Jericho, I have a relative I wish you'd see." Imagination? Probably, but thank God for the people who talk to God about their loved ones.

Let's make October the time, through the channel of the "Loved Ones" campaign, to bring Christ to abide at their house.

**Rev. T. E. Martin, Pastor**  
Nashville First Church  
Member of the Department of Evangelism  
General Board



**WAGON FOR MISSIONARIES**—Rev. W. T. Johnson, district superintendent, represents Southwest Oklahomans in presenting Missionary Paul Stroud keys to a 1966 Falcon station wagon. The district raised funds to purchase the car for Mr. and Mrs. Stroud, missionaries to the Cape Verde Islands.

## Organize Two Texas Churches

Two new churches were organized, and 267 new Nazarenes were welcomed into membership, according to Dr. Raymond McClung, superintendent of the Houston District.

His report came during the nineteenth assembly, held August 31—September 1 in Houston First Church. General Superintendent V. H. Lewis presided.

Dr. McClung, following a report which showed the district had given 10 percent to world evangelism for the fifth consecutive year, was elected to a four-year term. He has been superintendent for ten years.

The two new churches are Port Arthur Central and Jasper.

Ordained was Arnold Ray Faulk.

## Gains in Louisiana

District Superintendent T. T. McCord revealed that Louisiana District Nazarenes gave in record amounts during the recent assembly year, and asked for the organization of new churches for the coming year.

His annual report came during the fifty-sixth district assembly, held August 31—September 1 at the center near Alexandria.

General Superintendent Hugh C.



**RETIREMENT SMILE**—Last day on the job for Rowan Messerschmidt, letterpressman at the Nazarene Publishing House. Mr. Messerschmidt moved to Kansas City from Butler, Indiana, twenty-two years ago. He and his wife are looking forward to retirement in Mobile, Alabama, after an extended vacation in the north and western parts of the United States.

Benner presided over assembly sessions, and also ordained Karlos Morgan, Clarence W. Hoffpauir, and Wayne LaForce.

## Indianans Give \$1.5 Million

Dr. Remiss Rehfeldt, superintendent of the Indianapolis District, reported during the annual district assembly, August 15-19, that more than \$1.5 million had been raised for all purposes during the assembly year.

The sessions, which were presided over by General Superintendent Hugh C. Benner, were conducted at the district campgrounds near Camby, Ind.

Dr. Gene Phillips, Iowa District superintendent, spoke to Sunday school representatives. District church school enrollment reached 16,633 this year, a gain of a little more than 200.

Ordained were Samuel Hawn, Vernon Shockley, Mark Walsh, and Cecil West. Mrs. Faerene McFarland was consecrated as a deaconess.

Rev. H. E. Darnell and the Wayne Haas family served as evangelist and musicians during the annual camp meeting, which ran concurrent to the assembly.

## Wedding Bells

Dr. Paul C. Updike, superintendent of the Northeastern Indiana District, and Barbara McLaughlin were united in marriage August 20 in Anderson, Ind.

Rev. Ernest B. Marsh, pastor of Columbus (Ohio) Linden Church, and Mrs. Martha Vogel, Portsmouth, Ohio, were wed June 19.

# The Church Farthest Out

• By Nelson G. Mink

**G**oing to the district assembly means to at least one Nazarene pastor more than hearing the presiding officer say, "Report accepted! Character passed! Please call the next one!" Getting there is the great big thing for Rev. David Spall, who must travel more than 2,800 miles one way. This he does over 1,500 miles of gravel road, which sometimes blends into the desert he is crossing.

When the pastor at Perth, in western Australia, comes to the district assembly in Sydney, or Brisbane, it is like the pastor of San Francisco going to Charleston, South Carolina, or to Washington, D.C. Only getting there is different. Some places, 17 m.p.h. is top speed. Travelling through the 116-degree heat, the pastor and delegates pray they will not have car trouble or a flat tire.

David and Margy Spall started from scratch in Perth in 1960, after training at Nazarene Bible College. The going has not been easy. The nearest Nazarene pastor is 1,750 miles away. But they have seen the work grow steadily. The congregation is branching out into another nearby town in the hope of getting another work started.

Sacrifice, courage, and vision have characterized pioneer Nazarene lead-

ers. I am assured that our day is no different when I think of David Spall. He holds a degree in physics and radiology, and was well along in his medical career when he heard the call to the full-time preaching ministry.

As I looked at that small compact car at our last district assembly, and thought of the trip it had made with the six occupants, and saw those large, plastic water containers from which they drew water so much needed, I felt God had surely travelled with them.

**GIVE ABUNDANT LIFE  
to EVERY MAN this**



**FOR  
WORLD EVANGELISM**





**BESIDE A RECENTLY COMPLETED sanctuary stand Sunday school scholars of the Meridian, Miss., Negro congregation. Pastor Charles Johnson (far right) is a graduate of Nazarene Bible Training College at Institute, W.Va.**

## Greets Largest Faculty At Olivet College

The largest faculty and staff in the history of Olivet Nazarene College was entertained September 5 at the annual President's Dinner held in the new Ludwig College Center on the Kankakee, Ill., campus.

At the dinner where 17 new faculty and 13 new staff members were introduced, President and Mrs. Harold Reed entertained 240 guests.

Dr. John L. Hanson received the "teacher of the year" award, and Mrs. Ruth Lane was cited for outstanding service as head of the health clinic.

Sixteen faculty members were recognized for a variety of published materials.

Dr. Reed reviewed the ten-year college development program, which, when completed in December, will bring campus valuation near \$10 million. He noted that payments in cash received on Reed Hall of Science totaled \$805,000, and that plans for a collegiate-level nursing school are now well under way.

## Eckley Reviews Gains

"Gains in all departments" were reported to delegates attending the Northwestern Illinois District assembly, held August 18-19 at the district campgrounds near Manville.

Dr. Lyle E. Eckley, superintendent, reported an increase in giving of 14.4 percent, and gain in membership of 213. District membership is now 4,371 and giving was more than \$950,000.

Assembly sessions were held in the recently completed tabernacle, named after the district superintendent.

Ordained were John Buchko, Galen Goode, Robert Killion, Kenneth Martin, Ersel Potts, and Duane Yoessel.

Ron Davis was newly elected to the advisory board.

## Gulf Central Progress Told

Accounts of revivals and building projects were sources of encouragement for delegates to the fourteenth Gulf Central District assembly, held September 1-2 at Nazarene Training College at Institute, W.Va.

District Superintendent Warren Rogers reported that two new churches have been completed at Taft, Fla., and Winnsboro, La., and that another is planned in Memphis, Tenn.

Two new churches were organized, one at Nashville, and another at Prentiss, Miss.

General Superintendent George Coulter presided over assembly sessions.

Rev. Charles Johnson was newly elected to the district advisory board.

## Clack Elected to New Term

Giving for world missions reached 10.3 percent of all contributions made by Wisconsin Nazarenes according to Rev. R. J. Clack, who was newly elected to a four-year term as district superintendent.

His report came during the Wisconsin District assembly, held August 4-5 near Brownsville, Wis. General Superintendent Hugh C. Benner presided, and also assisted in raising \$20,000 for a fund to build home missionary churches.

Membership on the district increased 24, to 1,998, and per capita giving was \$196, well above the denominational average of \$168. Total increase in giving on the district was \$51,000.

## Spiritual Results in Ohio

The Central Ohio District camp meeting resulted in two services ending without preaching because of spontaneous altar services, and \$6,000 being pledged to build a multipurpose youth building on the district campgrounds near Columbus.

Twice the altar was lined with seekers during the song service. Workers for the camp were Dr. Mel-Thomas Rothwell, Bethany Nazarene College religion professor, and Evangelist Charles Hastings Smith. James and Rosemary Green were song evangelists.

## Honor Sixtieth Anniversary

Mr. and Mrs. L. H. Gresham celebrated on August 16 their sixtieth wedding anniversary by being honored in the Altus, Okla., church with gifts. The Greshams have been members of the Altus church since 1913.



**THE CHRISTIAN'S DUTY to his government was emphasized in the East Rockaway (N.Y.) church with public officials present. Pastor R. J. Cerrato, former missionary in Italy, was cited for his work in the community in behalf of better government. Left to right: William Menke, Nazarene Legionnaire; Owen Simonson, chairman of the church school board and also a member of the American Legion; Pastor Cerrato; Senator Norman Lent; Edward Mahler, Sunday school superintendent; and Edward Lerner, East Rockaway village trustee and president of the local Kiwanis Club.**



## "Showers of Blessing" Program Schedule

October 9—"The Point of No Return," by Edward Lawlor  
October 16—"God's Call to You," by Edward Lawlor  
October 23—"W O E—L O—G O," by Edward Lawlor

NEW "SHOWERS OF BLESSING" STATIONS:  
WVIP Mount Kisco, N.Y.  
1310 kc. 7:45 a.m. Sunday  
WVIP-FM Mount Kisco, N.Y.  
106.3 meg. 7:45 a.m. Sunday

### Peak in Tri-District Camp

The Beulah Park camp meeting, sponsored by the three districts formed out of the older Northern California District, reached a high peak last month in attendance, finances, and spiritual results.

During the second Friday night of the camp the altar filled with seekers during the singing of a special. Before the evening ended, without preaching, the altar filled and emptied twice more.

Speakers included Dr. Orville Jenkins, secretary of the Department of Home Missions and Church Extension; Dr. W. T. Purkiser, editor of the *Herald of Holiness*; and Dr. A. Elwood Sanner, Northwest Nazarene College religion professor.

Gilbert and Vera Rushford were musicians.

### Moving Ministers

Rev. Jay H. Keiser from Athens, Ohio, to Loudonville, Ohio.  
Rev. J. E. Pottenger from Mansfield (Ohio) McPherson to Portsmouth New Boston, Ohio.  
Rev. J. N. Laken from Darbydale, Ohio, to Mansfield (Ohio) McPherson.  
Rev. Dewey Nickels from Crestwood, Ill., to Crawford, Neb.  
Rev. Oscar Cogdill from Fowler, Colo., to Durango, Colo.  
Rev. Jesse J. Luster from Ludlow (Ky.) First Church to Columbia (Tenn.) First Church.  
Rev. Nahum Munoz from Miami (Fla.) Bethany to Lake Worth (Fla.) Getzemani.  
Rev. Calvin Mulder, student, to Naperville (Ill.) Grace Church.  
Rev. R. B. Burton from Lincoln (Ill.) First Church to Mt. Carmel, Ill.  
Rev. Donald E. Hicks from Greensboro, Ill., to Indianapolis (Ind.) Eaglesdale.  
Rev. Jerry L. Garmon from Bloomfield, Iowa, to Iowa City, Iowa.  
Rev. James R. Martin from Independence (Mo.) Trinity to Dallas, Ore.  
Rev. Fred J. Cobbs from Glasgow (Ky.) Trinity to Toccoa Falls, Ga.  
Rev. James Virgil Taylor from Cenchrera, La., to Crowley (La.) First.  
Rev. W. E. Weaver from Ionia, Mich., to Laingsburg, Mich.  
Rev. George D. Ferguson from Moorhead, Minn., to Kearney, Neb.  
Rev. Hardy J. Powers from Richmond (Calif.) First to Kansas City (Mo.) Antioch Church.  
Rev. Clyde W. Smith from Muncie (Ind.) Mayfield Church to Churubusco, Ind.  
Rev. C. L. Reneau from Killeen, Tex., to Fort Smith (Ark.) First Church.  
Rev. J. H. Patterson from Madill, Okla., to Oklahoma City (Okla.) Zion Church.

Rev. Comer R. Johnson from Midwest City (Okla.) Chapman Memorial Church to Fort Worth (Tex.) Wedgewood Church.  
Rev. Ben E. Hill from Milwaukee (Wis.) South Church to Marshall, Mo.  
Rev. Raymond Stockman from Gibson City, Ill., to Chillicothe (Ohio) Westside.  
Rev. Ernest E. Atwood from Potomac, Ill., to Urbana (Ill.) First.  
Rev. C. D. Gadbaw, Sr., from the evangelistic field to Indianapolis (Ind.) Northside.  
Rev. R. Eugene Figge from Campbells-ville, Ky., to Valley Station, Ky.  
Rev. Edward J. Hastie from Sebasco Estates, Maine, and West Point, Maine, to Bruceton Mills, (W.Va.) Little Sandy Church.  
Rev. Kenneth L. Kern from Cundy's Harbor, Maine, to Houlton, Maine.  
Rev. I. A. Wilhelm from Matthews, Mo., into evangelistic field.  
Rev. Ronald Young from Riceville, Pa., to Huntingburg, Ind.  
Rev. Ray R. Wheeler from Cheyenne (Wyo.) First to Riverton, Wyo.  
Rev. J. Wallace Cantrell from San Antonio (Tex.) Houston Terrace to San Antonio (Tex.) South.  
Rev. Donald R. Padgett from Washington, Ind., to Greenfield (Ind.) First.  
Rev. Myron Wise from Indiana District to Windham, Ohio.  
Rev. Warren Boyd from Edmonton South to Vancouver, B.C., First Church.  
Rev. Isaac Ratcliff from Proctorville (Ohio) Holiday Drive Church into evangelistic field.  
Rev. Ralph E. Simpson from Shawnee (Okla.) First Church to Springdale (Ark.) First Church.  
Rev. O. H. Ballard from Dallas (Tex.) Buckner Boulevard Church to Shawnee (Okla.) First Church.  
Rev. S. Oren Woodward from evangelistic work to Carbondale, Ill.  
Rev. Chalmer R. Wiegman, student, to Andrews, Tex.  
Rev. David Hall from Wellington, Kans., to Holdenville (Okla.) First Church.  
Rev. Harold L. Keeney from Iowa City (Iowa) First Church to Sioux City (Iowa) First Church.  
Rev. R. Harold Brown from Borger (Tex.) Trinity to Ft. Worth (Tex.) Polytechnic.  
Rev. Donald W. MacNeil from Tallmadge, Ohio, to Hubbard, Ohio.  
Rev. Warren E. Vore from Lithopolis, Ohio, to Portsmouth (Ohio) Rosemount.  
Rev. Dwayne Summers from Berkley, Mich., to Flat Rock, Mich.  
Rev. Robert E. Fortner from Carbondale, Ill., to Carmi, Ill.  
Rev. Rex L. Douglas from La Mars, Iowa, to Council Bluffs (Iowa) Community Church.  
Rev. Joseph Wayne Farrow from Kinsley, Kan., to Kansas City (Mo.) Wornall Road.  
Rev. S. C. Stevenson from Magnolia, Miss., to Jackson (Miss.) Grace.  
Rev. J. R. McCaulla from Frankclay, Mo., to St. Louis (Mo.) Northside.  
Rev. C. F. Beckett from Fort Smith (Ark.) First Church to Madison, S.D.

Rev. Bruce W. Carpenter from Willmington, N.C., to Hueytown, Ala.  
Rev. Brance Moyer from evangelistic field to Ulysses, Kan.  
Rev. E. A. Rawlings from Hobart, Okla., to Grassland church, Tahoka, Tex.  
Rev. Roy E. Carnahan from Rochester (N.Y.) Calvary Church to Baltimore (Md.) First Church.  
Rev. Glenn W. Bounds from Blytheville (Ark.) First Church to Poplar Bluff, Mo.  
Rev. Lonnie A. Baltz from Uhrichsville, Ohio, to Canton (Ohio) South Church.  
Rev. Glenn M. Baun from Petersburg-Ettrick, Va., to Newport News, Va.  
Rev. Wilmer A. Long from Denhoff, N.D., into evangelistic field.

### Deaths

REV. HARMON J. BROWN, seventy-eight, died July 11 at his home in Englewood, Colo. Funeral services were conducted by Rev. E. L. Cornelison and Rev. Frank Cook. An elder, Mr. Brown pastored several churches of the Colorado District. He is survived by his wife, Hazel, two sons, and one grandson.

MRS. ALICE B. STICKNEY, sixty-five, died August 1 following an extended illness, in Nampa, Idaho. Services were conducted by Rev. A. E. Woodcock and Rev. Walter Hurn. Survivors include a daughter, Mrs. Ethel Ives; three sons, Gordon, Kenneth, and Rev. Harold; and nine grandchildren.

### Announcements

#### EVANGELISTS' OPEN DATES

Leo C. Davis, 403 "N" St., Bedford, Ind. 47421. Open time in Jan. and Feb., 1967, and after May 1, 1967.

Wilmer A. Long, Goodrich, N.Dak. Open time after Oct. 9 for rest of 1966.

#### MARRIAGES

Miss Anita Mae Baker and Mr. Terrill Lane Haddix, in Grand Rapids, Minn., on Sept. 3.

Miss Eileen Adams and Mr. James L. Murphy, in Bethany, Okla., on Aug. 27.

Miss Joyce Ann Nixon and Mr. Paul Henry Dix, in Winfield, Kans., on Aug. 27.

Miss Karen Sue Phillips and Mr. Charles Wylie, in Winfield, Kans., on July 15.

#### BORN

—to Dr. Hubert S. and Betty (Harris) Mickel of Boston, Mass., a son, Paul David, on Aug. 9.

—to Rev. and Mrs. Samuel Southerland of Bainbridge, Ga., a daughter, Cheryl Lee, on Aug. 21.

—to Carl and Loyce McKee of Santa Ana, Calif., a daughter, Stephanie Anne, Aug. 27.

—to Rev. Laurel and Sharon (Hopkins) Matson of Glasgow, Mont., a daughter, Kathy Lynn, on Aug. 4.

#### SPECIAL PRAYER IS REQUESTED

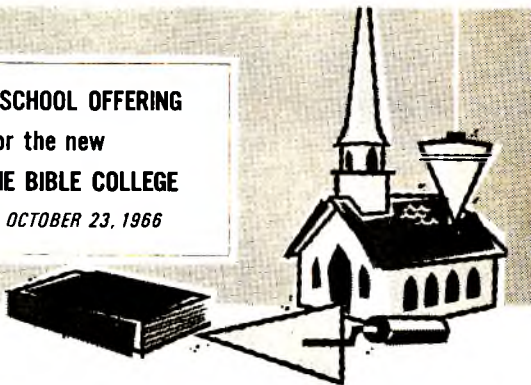
—by a Christian lady in Kansas that her husband will be reclaimed and start paying his tithes again and for a financial problem; also for their children and families to be saved.

### Directories

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SUNDAY SCHOOL OFFERING  
for the new  
NAZARENE BIBLE COLLEGE  
SUNDAY, OCTOBER 23, 1966



## Mount Vernon, Ohio Zone "A" College Site

A 200-acre tract on the south side of Mount Vernon, Ohio, was accepted by the board of trustees of Zone A college, September 16, as a campus site, according to President Stephen Nease.

Mount Vernon, a city of about twenty-five thousand population, was chosen over five other site possibilities, mostly in Ohio. The city is approximately thirty-five miles northeast of Columbus in the central part of the state.

The site, according to Nease, was a gift from the city of Mount Vernon and the chamber of commerce.

A 290-acre estate of the late Columbus DeLano, was willed more than twenty years ago to Ohio State University. Undeveloped for educational purposes, which the will stipulated it must be, the university sold 200 acres, including a historic brick mansion still in good repair, to the city for \$1,000 an acre.

The land, valued at a half-million dollars, was deeded over to the Nazarene college at a breakfast attended by chamber representatives and college officials. Included were Dr. Harvey S. Galloway, chairman of the board of trustees, and Dr. Carl Clendenen, chairman of the site committee.

The brick mansion will be used for the time being as an administration building for the college, Nease said. The timetable calls for construction of other college buildings to begin this year, with classes scheduled to open in September, 1968. Outlook for 500-600 students is bright, Nease said.

### New Trevecca Counselors

New resident counselors at Trevecca Nazarene College include Rev. and Mrs. Wesley Bentley, Wilmington, Ill.; Rev. and Mrs. B. J. Woods, Jackson, Miss.; and Miss Ethel Mitchell, Galaudet College, Washington, D.C. Students occupied recently two new dormitories, one for men the other for women. The project, federally financed, cost \$753,000, according to President William M. Greathouse.

### Receives Student Aid

Trevecca Nazarene College received more than \$180,000 in government-appropriated funds for student financial aid for the 1966-67 school year. Approximately \$77,000 was appropriated for the work-study program, about \$74,000 for the National Defense Student Loan program, and more than \$36,000 for opportunity grants, which go to students from low-income families.

## Conferences Planned

Conferences on federal aid to education, scheduled this month, and on theology, set for late next summer, were announced recently by the Department of Education.

The federal aid meeting is set for October 17-19 in Chicago. Dr. E. Boyd Shannon, on leave from Pasadena College and studying in Washington and New York on programs of federal loans and grants, will appear on the program. College presidents and other college fiscal planners are expected to attend, according to Dr. Willis Snowbarger, secretary to the Department of Education.

A conference on theology has been scheduled for August 28-30. Details are being worked out by a committee composed of Chairman W. T. Purkiser, Dr. G. B. Williamson, Dr. Samuel Young, Dr. Roy Cantrell, Dr. Kenneth Grider, and Dr. Willis Snowbarger.

### Oke, Lawlor at Trevecca

Dr. Norman Oke, pastor at Washington, D.C., First Church, spoke during the fall convocation at Trevecca, September 13-16. He was followed by Dr. Edward Lawlor, September 26—October 2, who preached the fall revival. Dr. Lawlor is executive secretary of evangelism.

### Taylorson at N.N.C.

Dr. J. George Taylorson, pastor at Pasadena Bresee Church, will serve as evangelist during the fall revival, October 31—November 6, at Northwest Nazarene College, Nampa, Idaho.

## Sanders Appointed In North Carolina

Rev. Terrell C. (Jack) Sanders, Jr., thirty-nine, was appointed superintendent of the North Carolina District by General Superintendent G. B. Williamson during the annual assembly held September 14-15 at Burlington, N.C.

The appointment came after the district assembly tried unsuccessfully on six ballots to elect a successor to Dr. Lloyd B. Bryon, who resigned recently to accept the chaplaincy at Trevecca Nazarene College.

Sanders, a pastor seventeen years and for three years at Pensacola (Fla.) First Church, will assume the superintendency about October 15.

The assembly voted that Dr. Williamson make a selection. He did so after conferring with the district advisory board.

A graduate of Nazarene Theological Seminary and Trevecca Nazarene College, Sanders is currently secretary to the Alabama District, and on the district advisory board. Pensacola, Fla., is on the Alabama District.

He pastored in Georgia, Kansas, Illinois, and Ireland before going to Pensacola.

He and Mrs. Sanders, the former Edrell Whitmon, have three children.

### Teen-ager Killed

Berle Schoonover, seventeen, a member at Post Falls, Wash., church, died recently when a car on which he was working fell on him.

## Superintendent Races Calendar To Complete Blood Donation

It took determination and pills, but W. D. McGraw gave five gallons of blood to the Red Cross blood bank.

He had to try four times before they would take the last pint.

McGraw, who for the past fifteen years has been superintendent of seventy Nazarene churches in Oregon, began giving blood during the Korean fighting when the armed forces needed all they could get.

He decided he could make a real contribution and kept on giving blood as often as Red Cross standards would permit—every eight weeks, but no more than five times a year. He took a year out in 1954, when he underwent surgery himself.

All seemed easy when he gave his thirty-ninth pint on May 24. He had never had any trouble. He could go again July 24 to give the last pint.

And he did—but the Red Cross turned him down. Low hemoglobin (anemia to the layman).

"They thought I was pushing too hard," said the church leader, who had been reelected to a new four-year term as district superintendent on July 20.

"So I took iron pills, ate raisins and liver, and went back," he went on. "Still too low. So I took more pills, raisins, and liver and went back the third time. Still too low."

By this time he was "racing the calendar," for he will be sixty years old September 7, and the Red Cross takes no blood from a person more than sixty.

Wednesday he went to the Red Cross blood center again for one last try.

He made it.

He gave his fortieth pint of blood and was given a gold-tinted pin which signifies that he has given five gallons of blood that others may live.

—Reprinted from the *Portland Oregonian*



# Key Words

in  
Next Sunday's Lesson

## The Answer Corner

By Ralph Earle

Conducted by W. T. Purkiser, Editor

### JUDGMENT ON UNGODLY LIVING (Temperance)

Isaiah 5:8, 11-12, 18-25  
(October 9)

● **Strong drink** (v. 11)—The best thorough conservative commentaries on the Old Testament books are those by Keil and Delitzsch. In his two-volume work on Isaiah, Delitzsch makes this explanation of the terms here: "*Shecar*, in connection with *Yayin*, is the general name for every other kind of strong drink, more especially for wines made artificially from fruit, honey, raisins, dates, etc., including barley-wine or beer . . . a beverage known in Egypt, which was half a wine country and half a beer country, from as far back as the time of the Pharaohs." It perhaps should be noted that whiskey was unknown to the ancients; they had no process of distilling. The strongest drink they could make was beer or wine.

● **Iniquity . . . sin** (v. 18)—The first term in Hebrew, *ayon*, means a crime or misdeed, carrying the idea of perversity. It is the most common word for "iniquity" in the Old Testament. The second term, *chattaah*, is a qualitative word for sin, suggesting its massiveness.

The point the prophet is making is that sin carries with it its own punishment. Delitzsch writes: "There is a bitter sarcasm involved in the bold figure employed. They were proud of their unbelief; but this unbelief was like a halter with which, like beasts of burden, they were harnessed to sin, and therefore to the punishment of sin, which they went on drawing further and further, in utter ignorance of the wagon behind them." ("Cart rope" means a rope for pulling a wagon.)

● **Rottenness** (v. 24)—The Hebrew term here means "mold." The root will molder in the ground and the blossom will blow away like dust. The double figure suggests that these sinners will be destroyed above and below, that is, altogether. Incidentally, in the Hebrew the words for "the fire devoureth the stubble" almost have a hissing sound, like the crackling of flames in dry stubble. The prophet paints a graphic picture of the destruction of sinners for their rejection of God's law.

We read, "In whatever state we are, therein to be content." Now where do we draw the line for a holy discontent—where we persevere for healing or for financial progress? Can you give me some scriptures? I have been sick so much. I would not want to grieve God by continual desire for health, nor grieve Him by not asking.

What you quote is a reference to Paul's testimony: "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content" (Philippians 4:11). The same idea is expressed in I Timothy 6:6-8: "But godliness with contentment is great gain. . . . And having food and raiment let us be therewith content."

The context in each of these passages (as also Hebrews 13:5) is material wealth. They are much-needed warnings against inordinate ambition for money, property, or the "things" of this world.

But this must not be understood to mean contempt for whatever is necessary for life in our position and time. For Paul goes on to say in Philippians 4:12, "I know both how to be abased, and I know how to abound; every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need."

George Macdonald expressed this truth well: "I do not think that the road to contentment lies in despising what we have not got. Let us acknowl-

edge all good, all delight that the world holds, and be content without it."

The problem of your health seems to me to be in a different category. I believe God purposes that His people have the measure of health befitting persons of their age and situation. He may permit sickness, but He does not purpose it. God allows some things He doesn't intend—as when He allows people to go on in sin though He wills their repentance and salvation (I Timothy 2:3-4; II Peter 3:9).

For this reason, I believe you should pray for healing and use the God-appointed means of grace (anointing with oil, the laying on of hands, prayer) as they are available. Do not inject doubt by saying, "If it be Thy will"; but express faith and submission by saying, "According to Thy will."

The prayer and faith that most often bring healing are expectant but not insistent. They recognize that if the specific blessing asked be delayed or withheld, something better will be given in its place (II Corinthians 12:7-10).

### Will you please explain Matthew 10:36, which seems to be the same as Micah 7:6?

It is approximately the same, the Matthew reference being a quotation from Micah.

Matthew 10:36 reads, "And a man's foes shall be they of his own household." Jesus quoted this in connection with the fact that His gospel would be not only a gospel of peace but a disturbing gospel. The verse has to do with the perse-

cution of Christ's followers even in their own homes.

Dr. Ralph Earle says in Volume VI of the *Beacon Bible Commentary*, "It will always be true that some members of a family will accept Christ, while others reject Him. This brings inescapable conflict. For God demands our first love and loyalty (37)."

**I recently heard a theologian make a distinction between a sinner and a sinner-saint. He said that the only difference is that the sinner has not responded to the love of God whereas the sinner-saint has responded. I am writing to ask you what your reaction to the phrase "sinner-saint" would be. Is there not a deliverance from sin whereby the Holy Spirit cleanses and purifies the heart so that the saint is no longer a sinner?**

That there is indeed such a cleansing is the clear testimony of verses like: Matthew 5:8; Acts 15:8-9; Romans 6:6-7; 8:2, 5-9; II Corinthians 7:1; Ephesians 5:25-27; I Thessalonians 4:7-8; 5:23; I Peter 1:14-16; and I John 1:7.

After making due allowance for definitions of terms, it seems to me that language such as you report is unscriptural, to say the least. There are those who define "sin" in such broad terms as to make it virtually equivalent to

"humanity." But to do this makes nonsense of such biblical passages as Matthew 1:21; John 5:14; Romans 6:1, 15; Galatians 2:17-18; I Thessalonians 2:10; Hebrews 9:26; II Peter 2:14; I John 2:4; 3:8-9; 5:18.

I therefore react to the phrase "sinner-saint" like I react to the phrases "square circle," "four-sided triangle," "loyal traitor," or "heavenly devil." They are all logically meaningless.



# OCTOBER 1966: 4 Weeks of "Loved Ones Evangelism"

"IN THE POWER OF THE SPIRIT"

## *A Prayer Proclamation*

The ancient reminder from God, "Not by might, nor by power, but by my spirit," is appropriate and relevant today. If the people called Nazarenes are to achieve their divine destiny, it will be not by clever plans or catchy slogans. It will be "In the Power of the Spirit."

**OCTOBER, 1966**

has been designated the MONTH OF LOVED ONES EVANGELISM, directed especially toward winning to Christ the unsaved of our own Nazarene families.

To make this effort most effective, the Board of General Superintendents proclaims the week of **OCTOBER 16-22 AS A WEEK OF INTERCESSION.**

During that week, in the Prayer Chapel of the International Headquarters, a continuous twenty-four-hour-a-day prayer service will be in progress, supported by Headquarters and Publishing House personnel, and by Nazarenes of the Kansas City area churches.

It is our hope that in EVERY CHURCH OF THE NAZARENE some organized prayer program will be projected by our pastors during this Week of Intercession. We urge the fullest cooperation of our people in the interest of their loved ones, and of spiritual revival everywhere.

"In the Power of the Spirit" let us fast and pray! "In the Power of the Spirit" let us endeavor to bring the unsaved of our families to Christ, to the end that these LOVED ONES be not finally LOST ONES!

*Your Board of General Superintendents*



Hardy C. Powers

G. B. Williamson

Samuel Young

Hugh C. Benner

V. H. Lewis

George Coulter

**FAST**

**PRAY**

**INTERCEDE**